

## PARYĀYA - I

## Vrātyāḥ

**XV.1.1** There was the Vrātya (the Supreme Being), just roaming about. He stirred the Prajāpati (the Lord of creatures) to life.

**XV.1.2** He, the Lord of creatures, beheld the beauteous one within him. He begot that.

**XV.1.3** That became singular; that became beautiful; that became great; that became the chiefest; that became the Lord Supreme; that became the penance; that became the truth; thereby that procreated.

**XV.1.4** He grew up; he became great; he became Mahādeva (the great Lord).

**XV.1.5** He attained sway over the enlightened ones. He became īśāna (the Master).

**XV.1.6** He became the sole vrātya (the Supreme being); He took hold of a low. That, in very deed, is the rainbow.

**XV.1.7** Blue (black) is its belly; red is its back.

**XV.1.8** With the blue (black) it covers the disagreeable hostile cousin; with the red it pierce through the hateful enemy, so say the knowledgeable ones.

#### PARYĀYA - II

**XV.2.1** He rose up. He started moving towards the eastern quarter.

**XV.2.2** The bṛhat Sāman and the rathāntara Sāman, the old sages and all the enlightened ones started moving following him.

**XV.2.3** From the bṛhat Sāman and from the rathāntara Sāman, from the old sages and from all the enlightened ones, is he cut off, whoso reviles such a knowledgeable wandering saint.

- XV.2.4** Surely he becomes a favourite of the bṛhat Sāman and the rathāntara Sāman, of the old sages and of all the enlightened ones. In the eastern quarter, he has a pleasing abode.
- XV.2.5** The faith becomes his sweet hear, the sun his praise-singer, comprehension his garment, day his turban, night his hair, two rays his two ear-rings, the brightness (of stars) his jewel;
- XV.2.6** Both, what has been and what is to be, become his two foot men, the mind his war-chariot;
- XV.2.7** The atmosphere wind and the purifying wind (become) his two chariot-horses, the gale his charioteer and the tempest his whip;
- XV.2.8** Glory and fame (become) his two fore-runners; to him comes the glory, (to him) comes the fame, who knows it thus.
- XV.2.9** He rose up. He started moving towards the southern quarter.
- XV.2.10** The yājñayajniya Sāman and the Vāmadevya Saman, the sacrifice, and the sacrificer and the cattle started following him.

- XV.2.11** From the yajnāyjniya Sāman and from the Vāmadevyā Sāman, from the sacrifice and the sacrificer and from the cattle is he cut off, whoso reviles such a knowledgeable, wandering saint.
- XV.2.12** Surely he becomes a favourite of the yajnāyjniya Sāman and the Vāmadevyā Sāman, of the sacrifice and the sacrificer and of the cattle. In the southern quarter he has a pleasing abode.
- XV.2.13** The dawn becomes his sweet heart, the hymn his praise-singer, comprehension his garment, day his turban, night his hair, two rays his two ear-rings, the brightness (of stars) his jewel;
- XV.2.14** The night of no moon and the night of full moon (become) his two foot men, the wind his war-chariot; the atmospheric wind and the purified wind (become) his two chariot-horses, the gale his charioteer and the tempest his whip; glory and fame become his two fore-runners; to him comes the glory, (to him) comes the fame, who knows it thus.
- XV.2.15** He rose up. He started moving towards the western quarter.
- XV.2.16** The Vairūpa Sāman and the varāja Sāman, the waters and the venerable king started following him.
- XV.2.17** From the Vairūpa Sāman and from the Vairāja Sāman, from the waters and from the venerable king is he cut off, whoso reviles such a knowledgeable wandering saint;

**XV.2.18** Surely he becomes a favourite of the Vairūpa Sāman and the Vairāja Sāman, of the waters and of the venerable king. In the western quarter he has a pleasing abode.

**XV.2.19** The earth (irā) becomes his sweet heart, the laughter his praise-singer, comprehension his garment, day his turban, night his hair, two rays his two ear-rings, the brightness (of stars) his jewel;

**XV.2.20** The day and the night (become) his two footmen, the mind his war-chariot, the atmospheric wind and the purifying wind (become) his two chariot-horses, the gale his charioteer and the tempest his whip; glory and fame become his two fore-runners; to him comes the glory, (to him) comes the fame, who knows it thus.

**XV.2.21** He rose up. He started moving towards the northern quarter.

**XV.2.22** The śyaita Sāman and the naudhasa Sāman, the seven seers and the sparkling Soma (the cure juice) started following him.

**XV.2.23** From the śyaita Sāman and the naudhasa Sāman, from the seven-seers and from the sparkling Soma is he cut off, whoso reviles such a knowledgeable wandering saint.

**XV.2.24** Surely he becomes a favourite of the śyaita Sāman and the naudhasa Sāman, of the seven-seers and of the sparkling Soma (the cure-juice). In the northern quarter he has a pleasing abode.

**XV.2.25** The brightening becomes his sweet-heart, the thunder-cloud his praise-singer, comprehension his garment, day his turban, night his hair, two rays his two ear-rings, the brightness (of stars) his jewel;

**XV.2.26** What is heard and what is listened (become) his two footmen, the mind his war-chariot;

**XV.2.27** The atmospheric wind and the purifying wind (become) his two chariot-horses, the gale his charioteer and the tempest his whip;

**XV.2.28** Glory and fame become his two forerunners; to him comes the glory, (to him) comes the fame, who knows it thus.

#### PARYĀYA - III

#### Vrātyāḥ

**XV.3.1** He remained standing erect for a year. The enlightened ones asked him : "O wandering saint, why do you remain standing?"

**XV.3.2** He said : "Let them bring a settee for me."

**XV.3.3** For that wandering saint they brought a settee.

**XV.3.4** Summer and spring were the two feet of that (settee).  
Autumn and the rains were the other two feet.

**XV.3.5** The bṛhat Sāman and the rathāntara Sāman were the two  
elbow-pieces and the yajnāyajniya Sāman and the  
Vāmadevya Sāman were the two cross-boards.

**XV.3.6** The Ṛk verses were the lengthwise strings and the Yajus  
(sacrificial formulas) the crosswise strings.

**XV.3.7** The Veda (the sacred knowledge) was the carpet and the  
prayer the pillow.

**XV.3.8** The Sāman was the seat and Udgītha (Saman Chanting)  
the support.

**XV.3.9** The Vrātya (the wandering saint) ascended that settee.

**XV.3.10** The godly people became his footmen, solemn vows his messengers and all the beings his attendants.

**XV.3.11** All the beings become his attendants, whoever knows it thus.

#### PARYĀYA IV

**XV.4.1** For him of (from) the eastern quarter;

**XV.4.2** They made the two spring-months protectors and the brhat and the rathāntara Sāmans attendants.

**XV.4.3** The two spring months protect (him) from the eastern quarter and the brhat and the rathāntara Sāmans attend him, who knows it thus.

**XV.4.4** For him of (from) the southern quarter;

**XV.4.5** They made the two summer-months protectors and the yajnāyajniya and the vāmadevya Sāmans attendants.



**XV.4.6** The two summer-months protect (him) from the southern quarter and the yajnāyajñiya Sāmans attend him, who knows it thus.

**XV.4.7** For him of (from) the western quarter;

**XV.4.8** They made the two rainy months protectors and the Vairūpa and the Vairāja Sāmans attendants.

**XV.4.9** The two rainy months protect (him) from the western quarter and the vairūpa and the vairāja Sāmans attend him, who knows it thus.

**XV.4.10** For him of (from) the northern quarter;

**XV.4.11** They made the two autumn months protectors and the śyaita and the naudhasa Sāmans attendants.

**XV.4.12** The two autumn months protect (him) from the northern quarter and the śyaita and the naudhasa Sāmans attend him, who knows it thus.

**XV.4.13** For him of (from) the nadir quarter,

**XV.4.14** They made the two winter-months protectors and earth and fire attendants.

**XV.4.15** The two winter-months protect (him) from the nadir quarter and earth and fire attend him, who knows it thus.

**XV.4.16** For him of (from) the zenith quarter,

**XV.4.17** they made the two frosty months protectors and sky and the sun attendants.

**XV.4.18** The two frosty months protect (him) from the zenith quarter and sky and the sun attend him, who knows it thus.

PARYĀYA - V

**Rudrah**

**XV.5.1** For him, from the intermediate region of the eastern quarter, they have made the archer Bhava (the Lord of existence) the attendant.

**XV.5.2** The archer Bhava stands as an attendant to attend him from the intermediate region of the eastern quarter. Neither Śarva, nor Bhava, nor īśāna -

**XV.5.3** does any harm to him, who knows it thus, nor to his animals, nor to his kinsmen.

**XV.5.4** For him, from the intermediate region of the southern quarter, they have made the archer Śarva (the Lord of destruction) the attendant.

**XV.5.5** The archer Śarva stands as an attendant to attend him from the intermediate region of the southern quarter. Neither Śarva, nor Bhava, nor īśāna - does harm to him, who knows it thus, nor to his animals, nor to his kinsmen.

**XV.5.6** For him, from the intermediate region of the western quarter, they have made the archer Paśupati (the Lord of animals) the attendant.

**XV.5.7** The archer Paśupati stands as an attendant to attend him from the intermediate region of the western quarter. Neither Śarva, nor Bhava, nor īśāna - does any harm to him, who knows it thus, nor to his animals, nor to his kinsmen.

- XV.5.8** For him, from the intermediate region of the northern quarter, they have made the archer Ugra deva (the fierce deity) the attendant.
- XV.5.9** The archer Ugra deva stands as an attendant to attend him from the intermediate region of the northern quarter. Neither śarva, nor Bhava, nor īśāna - does any harm to him, who knows it thus, nor to his animals, nor to his kinsman.
- XV.5.10** For him, from the intermediate region of the nadir quarter, they have made the archer Rudra (the terrible punisher) the attendant.
- XV.5.11** The archer Rudra stands as an attendant to attend him from the intermediate region of the nadir quarter. Neither Śarva, nor Bhava, nor īśāna - does any harm to him, who knows it thus, nor to his animals, nor to his kinsmen.
- XV.5.12** For him, from the intermediate region of the zenith quarter, they have made the archer Mahādeva (the great Lord) the attendant.
- XV.5.13** The archer Mahādeva stands as an attendant to attend him from the intermediate region of the zenith quarter. Neither Śarva, nor Bhava, nor īśāna - does any harm to him, who knows it thus, nor to his animals, nor to his kinsmen.
- XV.5.14** For him, from all the intermediate regions, they have made the archer īśāna (the master Lord) the attendant.

**XV.5.15** The archer Iśāna stands as an attendant to attend him from all the intermediate regions. Neither Śarva, nor Bhava, nor Iśāna -

**XV.5.16** does any harm to him, who knows it thus, nor to his animals, nor to his kinsmen.

#### PARYĀYA - VI

#### Vrātyāḥ

**XV.6.1** He started moving towards the nadir quarter.

**XV.6.2** Earth and fire, herbs and trees, plants and shrubs started following him.

**XV.6.3** Surely he, who knows it thus, becomes a pleasing abode of earth and fire of herbs and trees and of plants and shrubs.

**XV.6.4** He started moving towards the zenith quarter.

**XV.6.5** Righteousness and truth, sun and moon, and stars started following him.

**XV.6.6** Surely he, who knows it thus, becomes a pleasing anode of righteousness and truth, of sun and moon and of stars

**XV.6.7** He started moving towards the uppermost quarter.

**XV.6.8** Ṛk verses and Sāman chants, yaṇus (sacrificial formulas) and the sacred knowledge started following him.

**XV.6.9** Surely he, who knows it thus, becomes a pleasing abode of Ṛk verses and Sāman chants, of Yajus and the sacred knowledge.

**XV.6.10** He started moving towards the lofty quarter.

**XV.6.11** Itihāsa (history) and Purāṇa (stories of ancient times), Gāthās (legends) and Nārāśansīs (biographies of men) started following him.

**XV.6.12** Surely he, who knows it thus, becomes a pleasing abode of Itihāsa and Purāṇās, of Gāthas and Nārāśansīs.

**XV.6.13** He started moving towards the supreme quarter.

- XV.6.14** Āhavanīya (sacrificial fire) and garhapatya (house-holder's fire), dakṣināgni (southern fire) and the sacrifice, the sacrificer and the animals started following him.
- XV.6.15** Surely he, who knows it thus, becomes a pleasing abode of Āhavanīya and garhapatya, of dakṣināgni and the sacrifice, and of the sacrificer and the animals.
- XV.6.16** He started moving towards the unspecified quarter.
- XV.6.17** Seasons and groups of seasons, Lokas (people) and Laukyas (communities), months and half months, days and nights started following him.
- XV.6.18** Surely he, who knows it thus, becomes a pleasing abode of seasons and groups of seasons, of Lokas and Lokyas, of months and half-months, and of days and nights.
- XV.6.19** He started moving towards the quarter of no return. He resolved not to return therefrom.
- XV.6.20** Diti (bondage) and Aditi (freedom), Iḍa and Indrāpi started following him.

**XV.6.21** Surely he, who knows it thus, becomes a pleasing abode of Diti and Aditi, of Iḍa and Indrāṇi.

**XV.6.22** He started moving towards the directions. Virāj (the cosmic cow) started following him, and also all the enlightened ones and all the bounties of Nature.

**XV.6.23** Surely he, who knows it thus, becomes a pleasing abode of virāj, of all the enlightened ones and of all the bounties of Nature.

**XV.6.24** He started moving towards all the intermediate regions.

**XV.6.25** Prajāpati (Lord of creatures) and Parameśthi (the Lord dwelling in the highest abode), the father and the grandfather started following him.

**XV.6.26** Surely he, who knows it thus, becomes a pleasing abode of Prajāpati and of Parameśthi, of the father and the grandfather.



## PARYĀYA - VII

## Vrātyah

**XV.7.1** He, the majesty personified, becoming fluid went to the end of the earth. He becomes Ocean.

**XV.7.2** The Lord of the creatures, and the Lord dwelling in the highest abode, and the father, and the grand-father, the waters and faith, taking the form of the rain, followed him carefully.

**XV.7.3** Water comes to him, faith comes to him, the rain comes to him, who knows it thus.

**XV.7.4** Faith and sacrifice and free movement turned towards and surrounded him taking the form of food and edibles.

**XV.7.5** To him, who knows it thus, comes faith and sacrifice; to him comes free movement; to him comes the food; to him come the edibles.

## PARYĀYA - VIII

## Vrātyāḥ

**XV.8.1** He became exulted; therefrom sprang the rājanya (ruling power).

**XV.8.2** He rose up to gain people along with the kinsmen, food and edibles.

**XV.8.3** He, who knows it thus, becomes the pleasing abode of the people along with the kinsmen, of food and the edibles.

## PARYĀYA - IX

## Vrātyāḥ

**XV.9.1** He followed the wishes of the people.

**XV.9.2** The assembly, the war-council, the army, and the treasury (surā) followed him.

**XV.9.3** He, who knows it thus, becomes the pleasing abode of the assembly, of the war-council, of the army and of the treasury.

## PARYĀYA - X

- XV.10.1** So let the king, to whose dwellings comes such a knowledgeable vow-observing sage as a guest -
- XV.10.2** Consider him as conducive to his welfare and honour him. By doing so he is not cut off from the ruling power; by doing so he is not cut off from the kingdom.
- XV.10.3** From him, verily, sprang up the intellectual power and the ruling power, they said : " Who shall we enter?"
- XV.10.4** From him, let the intellectual power, verily, enter into the lord of knowledge (Brhaspati) and so the ruling power into the resplendent army - chief was the reply.
- XV.10.5** From him, verily, the intellectual power entered into the lord of knowledge and the ruling power into the resplendent army-chief.
- XV.10.6** This earth, verily is Brhaspati (the lord of knowledge) and the heaven itself is the Indra (the resplendent army-chief).
- XV.10.7** Also, this adorable leader (fire), verily, is the intellectual power and the yonder sun is the ruling power.
- XV.10.8** Unto him comes the intellectual power, (and) he becomes lustrous with intellectual power,

**XV.10.9** who knows earth as the lord of knowledge and adorable leader (fire) as the intellectual power.

**XV.10.10** Unto him comes great power of sense organs; (and) he becomes strong with bodily power,

**XV.10.11** who knows the sun as ruling power and heaven as the resplendent army-chief.

#### PARYĀYA - XI

#### Vratyāḥ

**XV.11.1** So to whose dwelling such a knowledgeable vow-observing sage comes as a guest.

**XV.11.2** He himself should get up to greet him and say ; "O Vratya, where did you stay (for the night)? Vratya, here is the water (for you). Vratya, let them entertain you. Vratya, let it be as it pleases you. Vratya, let it be as you command. Vratya, let it be as you desire.

**XV.11.3** When he says ; "Vratya, where did you stay (for the night)", thereby in fact, he secures the paths traversed by the enlightened ones.

**XV.11.4** When he says to him ; "Vratya, here is water (for you)", thereby, in fact, he secures waters (for himself).

**XV.11.5** When he says to him ; "Vratya, let them entertain you," thereby he makes his very life-breath longer.

**XV.11.6** When he says to him : "Vrātya, let it be as it pleases you." thereby he secures what is pleasing to him.

**XV.11.7** To him comes the pleasing one; he, who knows thus becomes dear to his dear one.

**XV.11.8** When he says to him : "Vrātya, let it be as you command", thereby he, verily, secures the command itself.

**XV.11.9** To him comes the command; he, who knows it thus, becomes the Commander of Commanders.

**XV.11.10** When he says to him : "Vrātya, let it be as you desire," thereby he, verily secures the desire itself.

**XV.11.11** To him comes his heart's desire; he, who knows it thus, is set at the heart of his heart's desire.

#### PARYĀYA - XII

**XV.12.1** So to whose dwellings comes such a knowledgeable vow-observing sage as a guest when the fires have been kindled up and the fire offering is spread over,

**XV.12.2** he himself should get up to greet him and say : "O Vrāṭya, grant me your permission. I shall perform sacrifice."

**XV.12.3** If he permits, he may perform sacrifice; if he does not permit, he should not perform sacrifice.

**XV.12.4** He, whoever permitted by such a knowledgeable vow-observing sage, performs sacrifice,

**XV.12.5** He comes to know thoroughly the path traversed by the elders, (and) the path traversed by the enlightened ones.

**XV.12.6** He is not cut off from the enlightened ones; his offerings are (regarded as duly) made.

**XV.12.7** For him, whoever performs a sacrifice being permitted by such a knowledgeable vow-observing sage, there remains a secure place in this world.

**XV.12.8** And now he, who performs a sacrifice without being permitted by such a knowledgeable vow-observing sage,

**XV.12.9** does not know the path traversed by the elders, nor the path traversed by the enlightened ones.

**XV.12.10** He is cut off from the enlightened ones; his offering is (regarded as) not duly made.

**XV.12.11** For him, whoever performs a sacrifice without being permitted by such a knowledgeable vow-observing sage, there does not remain a secure place in this world.

#### PARYĀYA - XIII

#### Vrātyāḥ

**XV.13.1** So he, at whose home such a knowledgeable vow-observing sage stays for one night as a guest.

**XV.13.2** Secures thereby all the auspicious places that are on the earth.

**XV.13.3** So he, at whose home such a knowledgeable vow-observing sage stays for the second night as a guest.

**XV.13.4** Secures thereby all the auspicious places that are in the midspace.

**XV.13.5** So he, at whose home such a knowledgeable vow-observing sage stays for the third night as a guest.

**XV.13.6** Secures thereby all the auspicious places that are in the sky.

**XV.13.7** So he, at whose home such a knowledgeable vow-observing sage stays for the fourth night as a guest.

**XV.13.8** Secures thereby all the places that are auspicious of the auspicious.

**XV.13.9** So he, at whose home such a knowledgeable vow-observing sage stays for indefinite nights as a guest.

**XV.13.10** Secures thereby all the indefinite auspicious places whatsoever.

**XV.13.11** Now, he, to whose homes a non-vrātya (un-vow-observing), posing himself as a Vrātya, bearing only the name (of Vrātya), comes as a guest.

**XV.13.12** Should he drag him? He may not drag him.

**XV.13.13** I call for water for this deity; I accommodate this deity; I serve food to this deity: (saying thus) let him serve food,



**XV.13.14** To that very deity that becomes duly offered, whoso knows it thus.

PARYĀYA - XIV

**Vrātyāḥ**

**XV.14.1** When he follows the course towards the eastern quarter, he follows it becoming the powerful cloud-bearing wind and making the mind enjoyer of food.

**XV.14.2** With the mind as enjoyer of food, he enjoys food, whoso knows it thus.

**XV.14.3** When he follows the course towards the southern quarter, he follows it becoming the rain-cloud (Indra) and making the strength enjoyer of food.

**XV.14.4** With the strength as enjoyer of food he enjoys food, whoso knows it thus.

**XV.14.5** When he follows the course to the western quarter, he follows it becoming the glittering ocean (Varuṇa) and making the waters enjoyers of food.

**XV.14.6** With waters as enjoyers of food, he enjoys food, whoso knows it thus.

- XV.14.7** When he follows the course to the northern quarter, he follows it becoming the shining Soma (cure-plant) offered by the seven-seers and making the offering enjoying of food.
- XV.14.8** With the offering as enjoyer of food, he enjoys food whose knows it thus.
- XV.14.9** When he follows the course to the nadir quarter, he follows it becoming the sacrifice (Viṣṇu) and making Virāj (cow) enjoyer of food.
- XV.14.10** With Virāj (cow) as enjoyer of food, he enjoys food, whose knows it thus.
- XV.14.11** When he follows the animals, he follows them becoming the vital breath (Rudra), and making the herbs enjoyers of food.
- XV.14.12** With herbs as enjoyers of food, he enjoys food, whose knows it thus.
- XV.14.13** When he follows the elders, he follows them becoming the Controller Lord (Yama) and making the utterance of svadhā enjoyer of food.

- XV.14.14** With the utterance of svadhā as enjoyer of food, he enjoys food, whoso knows it thus.
- XV.14.15** When he follows men, he follows them becoming the adorable leader and making the utterance of svāhā enjoyer of food.
- XV.14.16** With the utterance of svāhā as enjoyer of food, he enjoys food, whoso knows it thus.
- XV.14.17** When he follows the course to the zenith quarter, he follows it becoming the Lord of knowledge and making the utterance of Vaṣaṭ enjoyer of food.
- XV.14.18** With the utterance of Vaṣaṭ as enjoyer of food, he enjoys food, whoso knows it thus.
- XV.14.19** When he follows the enlightened ones, he follows them becoming the master (īśāna) and making the fervour enjoyer of food.
- XV.14.20** With the fervour as enjoyer of food, he enjoys food, whoso know it thus.

**XV.14.21** When he follows the creatures, he follows them becoming the Lord of the creatures and the vital breath enjoyer of food.

**XV.14.22** With vital breath as enjoyer of food, he enjoys food, who knows it thus

**XV.14.23** When he follows the course of all the intermediate quarters, he follows it becoming the Lord dwelling in the highest abode and making the knowledge enjoyer of food.

**XV.14.24** With the knowledge as enjoyer of food, he enjoys food, whoso knows it thus.

#### PARYĀYA - XV

#### Vrātyāḥ

**XV.15.1** Of that Vrātya (the supreme being) -

**XV.15.2** seven are in-breaths, seven out-breaths, (and) seven diffused breaths.

**XV.15.3** Of that Vrātya; what is his first in-breath, called ūrdhva (upward), that is this fire.

**XV.15.4** Of that Vṛātya; what is his second in-breath, called praṇḍha (nature), that is sun yonder.

**XV.15.5** Of that Vṛātya; what is his third in-breath, called Abhūḍha (concluded), that is the moon yonder.

**XV.15.6** Of that Vṛātya; what is his fourth in-breath, called Vibhūḥ (pervading), that is the purifying wind (or Soma)

**XV.15.7** Of that Vṛātya; what is his fifth in-breath, called Yoni (the womb), that are these waters.

**XV.15.8** Of that Vṛātya; what is his sixth in-breath, called priya (beloved), that are these animals.

**XV.15.9** Of that Vṛātya; what is his seventh in-breath, called Aparimita (limitless), that are these creatures.

#### PARYĀYA - XVI

#### Vṛātyāḥ

**XV.16.1** Of that Vṛātya; what is his first out-breath, that is the night of full moon.

- XV.16.2** Of that Vṛātya; what is his second out-breath, that is the eighth-night of the moon's quarter (āṣṭaka).
- XV.16.3** Of that Vṛātya; what is his third out-breath, that is the night of new-moon.
- XV.16.4** Of that Vṛātya; what is his fourth out-breath, that is faith.
- XV.16.5** Of that Vṛātya; what is his fifth out-breath, that is Consecration.
- XV.16.6** Of that Vṛātya; what is his sixth out-breath, that is sacrifice.
- XV.16.7** Of that Vṛātya; what is his seventh out-breath, that are these sacrificial gifts.

#### PARYĀYA - XVII

#### Vṛātyaḥ

- XV.17.1** Of the Vṛātya; what is his first diffused breath (Vyāna), that is this earth.
- XV.17.2** Of that Vṛātya; what is his second diffused breath, that is the midspace.

**XV.17.3** Of that Vṛātya; what is his third diffused breath, that is the sky yonder.

**XV.17.4** Of that Vṛātya; what is his fourth diffused breath, that are those constellations.

**XV.17.5** Of that Vṛātya; what is his fifth diffused breath, that are those seasons.

**XV.17.6** Of that Vṛātya; what is his sixth diffused breath, that are those groups of seasons.

**XV.17.7** Of that Vṛātya; what is his seventh diffused breath, that is the year.

**XV.17.8** Of that Vṛātya; the enlightened ones go around him with one and the same purpose, just as the seasons go around following the year as well as the Vṛātya.

**XV.17.9** Of that Vṛātya; as they enter into the sun on the new-moon's night, so that do on the full moon's night as well.

**XV.17.10** Of that Vṛātya; that immortality of theirs is one; therefore is the offering.

PARYĀYA - XVIII

**Vṛātyaḥ**

**XV.18.1** Of that Vṛātya (the wandering saint);

**XV.18.2** What is his right eye, that is the sun; what is his left eye, that is the moon.

**XV.18.3** What is his right ear, that is this fire; what is his left ear, that is this purifying wind (or the Soma).

**XV.18.4** Day and night are his two nostrils; the finitude (diti) and infinity (aditi) are his two halves of his skull; the year is his head.

**XV.18.5** During the day the Vṛātya forces the west, during night, the east. Homage be to the Vṛātya.

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**Here ends Kāṇḍa XV**

**Hymns 18, Verses 220**  
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